764 up this job. The corpse, always cremated in the early morning before sunrise, is attended by family relatives who keep watch of the fire. The corpse-watchers have to be odd in number, either seven or nine. After the ox and sheep have been cooked in the house, they are carried to the place of cremation, where all the people assemble and eat together, drinking to their full capacity. The ashes of the corpse are sometimes buried underground and sometimes scattered in the forest where there is no trace of living beings. After cremation the whole family stays outside the house and only one person can remain inside to take the pi-mu around. The door is then closed as the latter performs magic with a sieve to sift out the soul of the dead and to purify the household.

764 783

At the time of cremation, the Lolo invite the pi-mu to make a spirit tablet of the dead. This is almost like the first stage of ancestor worship. The spirit tablet is made from a wooden stick about five inches long and split into two parts with a small hollow made in the inner side of each of them. This is called the spirit house. Next, the pi-mu takes from the burial ground a small piece of bamboo, preferably a young shoot, and cuts it into a small slip. With wool sheared in March, the slip is bound with cotton thread — nine rounds for a man and seven for a woman. This bundle represents the soul and is placed inside the spirit house. Then the two pieces of split wood are put together — so that the spirit being is laid inside the hole never to be seen again — and bound on the upper outside with hemp twine, again seven rounds for a woman and nine for a man, the whole wrapped in a white cotton cloth. After the pi-mu has performed magic to remove impurities, it becomes a spirit tablet and is placed on a wooden board on the wall behind the kitchen stove. At New Year festivals and at the time of exorcism for sickness, the pi-mu performs magic and kills victims to sacrifice to the spirit, entertaining it with wine and food.

778 769 [782]

Unlike the Han-Chinese who make offerings to ancestral tablets and worship them for generations, the Lolo are permitted to remove their spirit tablets after a soul-delivery ceremony. The aim of this ceremony is to release the souls of the ancestors so that they can enter the other world. The ceremony, generally very solemn, is performed either singly by one family or [101] through the combined efforts of several families, the elaborateness or simplicity of the ritual depending upon the economic ability of the family or the clan. It is usually held a year, sometimes three or five years, after the death of their ancestor. There are cases of the ceremony

775 796 769

being postponed ten or more years, even several decades, before it is held.

The ceremony for delivering the soul is an occasion for the clan and kin members to get together; on the one side it has a rigid ritual and on the other it is a group gathering for feasting and drinking, where one enjoys social life to the fullest. The complete ritual consists of prayers to the twelve heavenly courts, lasting about ten or more days and involving expenses greater than all other activities. Thus, only a wealthy family can afford such an affair. Usually the ceremony covers only one or two courts or several courts. It is performed by the pi-mu for a number of purposes, such as removing impurities, returning the spirits to their proper places, invoking peace and blessings on the descendants, and praying for the abundance of harvests. Finally, there is also the function of sending off the ancestral spirits. This usually involves the reopening of the spirit tablet of the parents; the making of a new wooden stick as a spirit house; and the placing together of the parents' old spirit beings in the spirit house of the new wooden stick, with the father's spirit on the top and the mother's spirit at the bottom. This is also an example of imitative magic. Later they put the two halves of the wooden stick together, binding them at both ends with a white cloth. When it is time to send off the spirits, the stick is carried on the back by the son, the pi-mu leading the way, to a rocky cave in the high mountains where there is no trace of human life. It is said that this is the meeting place of the clan's ancestral spirits. During all this time, the pi-mu recites the scripture, pointing the way for the spirits to the Ta-po Ho — the other world in Lolo belief. Once inside the mountain cave, three to five clan members begin to untie the newly made wooden stick and re-examine the ancestral tablets to make sure that there is nothing wrong before the stick is tied together again and left inside the mountain cave. Then they partake of a half of a pig's brain, which they brought with them, and place the skull filled with wine in front of the spirit tablets as an offering. After this they return home and no other ceremony for worship is held again.

On the one hand, the funeral ceremony facilitates the safe passage of ancestral spirits to the other world through ritual practices based on the belief in ghosts and spirits; on the other hand, by getting together and performing ceremonies under tense emotional conditions, it seeks to enable the living persons to go through the crisis and return gradually to their normal daily life, thereby maintaining the equilibrium of human society.

4:Lei--2 E-5 (1939)1944 AE4 Lolo AE4

753 contains the following quotation from the Ch'u-hsiung Gazetteer:

> Any sickness taking place after the burial of deceased parents is attributed to the working of their spirits, and their graves have to be excavated in order to examine their bones to determine the extent of disaster.

776 This is just one example. The particular conception of the Lolo at Sung-tzu-yüan in Ch'êng-chiang regarding the spirits and ancestor worship is that after a man's death his soul still lingers in the shades, watching over his offspring and sending them "blessing" or "disaster" according to their goodness or badness in
• 769 filial piety. In every family are displayed the tablets for three generations of ancestors as well as the bamboo spirit and the pine spirit to represent all early ancestors. In the last twenty years they have come under the influence of Chinese customs and added to their household altar the spirit tablets of "Heaven, Earth, Lord, Parents, and Masters." Their ancestor worship has slightly changed with the change of times.

I. Burial Customs

In many aspects, the customs of burial are closely related to ancestor worship, and to analyse them helps us to understand better the different phases of ancestor worship. We shall divide our study into five phases: (1) death, (2) funeral, (3) disposal of the dead, (4) graves, (5) mourning.

755 (1) Death. A man becoming sick never has
[753] the benefit of medicine. Sickness is considered as a disturbance of the spirits. When the spirit

765 has it that sons, daughters and daughters-in-law have to observe one hundred days, and the other relatives seven days. For husband and wife, regardless of who dies first, there is no mourning observation. During the mourning period disputes and unpleasantness with others are to be avoided.

II. Ancestor Worship

• 769 After a man is buried a spirit tablet is erected before the family altar to receive sacrifices from his sons and grandsons. The ancestors entitled to spirit tablets in the house are limited to the three immediate generations, those beyond this range being represented by bamboo sticks and pine stalks. These latter are equivalent to the Chinese ancestral tablet engraved with words such as: "Spirit tablet for all ancestors of the preceding generations". It is said that the pine stalk, called "a tsa po", is their original ancestor; and that the golden bamboo stick, /34/ called "a tsa pha lo, no p'a a m", is their earliest original ancestor, i.e. the father of "a tsa po".

In case a member of the family dies, a new spirit tablet is added. In the meantime a wizard priest is invited to the house to remove the oldest tablet to a place called "min-chih" where sacrifice to the "a tsa po" spirit is made.

769 177 In Sung-tzu-yüan there are thirty-seven families, of whom the family of Chiang Wen-tsai came from the strongly Chinese influenced Ta-wan village. No spirit seat is placed in his family hall. Instead, there is an inscribed tablet with words on both sides as follows:

(1) On the front: "To be posthumously honored, the spirit of the deceased father

Shun-shou, surnamed Chiang, with the tabooed name Kuo-si, by the filial son Chiang Wen-hsin." 769 177

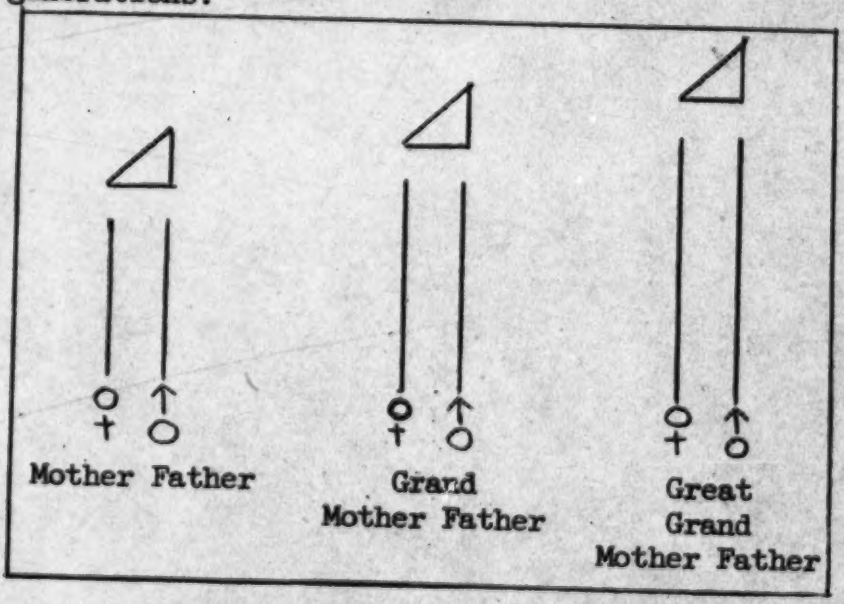
(2) On the front: "To be posthumously honored by the Ch'ing (dynasty), deceased wife Jen-p'ing, né Pi, enjoying the longevity of seventy-three years, by the weeping filial grandson Chiang Kuo-hsi."

Inside the tablet: "Born at the szu hour /9-11 A.M./ on a lucky day of a lucky moon, in the Kuei-wei year of Tao Kwang.

Inside the tablet: "Died at the szu hour on the fourth day of the fourth moon, in the jen-ch'en year of Kwang Hsu."

Besides the Chiang family, the other thirty-six Lolo families employ three paper banners to represent three generations of their ancestors: 769

The spirit tablets of ancestors for three generations:



769 The spirit seat of each ancestor is represented by a bamboo stick wrapped in cotton with a red feather or in colored paper. So the spirit seats for the three generations of ancestors are represented by six bamboo sticks, from left to right, ranged in different heights according to seniority. These are pasted against the wall (see preceding diagram), and are called in the Lolo language "no p'a a m" or abbreviated as "a m", meaning ancestor.

The spirit tablet consists of a quantity of ashes of the deceased after cremation, extracted by the wizard priest and wrapped into a bamboo stick. It is thought that after the magic ceremony the spirit of the deceased will enter into this stick.

769 177 Ordinarily, the spirit tablets of the ancestors are hung on the left side of the center wall in the hall. In some families they are hung on the dark, smoky chimney wall above the native stove. I have discovered that the Lolo at first placed their ancestor tablets in the darkest corner of the kitchen, but as the relation between the Lolo and the Chinese became more intimate, they began to learn more from the Chinese and removed their ancestral tablets to the hall.

764 The official Yunnan annal quotes a passage from the Hsuan-wei Chou /county/, Gazetteer, stating:

> The dead is covered with a felt skirt, enveloped with silk and satin. No coffin is used. .....On the third, fifth or the seventh day the body is cremated in the mountain with bamboo leaves and the roots of grass. A Pi-mo is hired to wrap /the ashes/ in a piece of silk tied with colored threads. The whole is then inserted in a bamboo tube, laid in a bamboo basket, and

placed for sacrifice in a dark corner of the house. Three years later this spirit seat is deposited together with the other ancestors. (The Black Lolo) 764

Again, according to the Huang-Ch'ing chih-kung t'u /Sketches of tributes to the imperial Ch'ing dynasty/:

> Buried without coffin, the dead body is wrapped in a piece of fire hemp.....and burned in the mountains. After cremation, (the people) blow the horn and wave the flag to summon the soul back. A bit of cotton is wrapped around a bamboo slip; it is then placed in a bamboo cage and hung above the beds of the living. (The White Lolo)

The custom of using the bamboo stick or the bamboo tube as the spirit tablet of the ancestor is derived from the belief that the bamboo is the retreat of the ancestral soul. This conception persists not only among the Lolo in the vicinity of Ch'êng-chiang but among this tribe in all parts of Yunnan province.

III. The Golden Bamboo Ancestor

To recognize a stick of "golden bamboo" as one's ancestor is very odd indeed! It is also nonsensical to regard a stick of bamboo as the retreat of the ancestral soul and to use six sticks of bamboo /35/ to represent three generations of ancestors. However, a widespread custom or belief is not formed suddenly: it has its history and foundation. What is the reason of all this? It is best to trace the origin of the customs to find an explanation. First of 769

769 all, let us turn back to the second section of this chapter on the relationship between parents and children.[1] The first sub-section on the birth of children has the following:

858 842 782 769 Although their feeling towards children seems to be rather indifferent, ...yet in case of childlessness the barren woman would go to the bamboo mountain at Hsü-chia-tu to beg the clan spirit (a cluster of golden bamboo) for a son. After worshipping and offering prayers she would sleep in the temple.

According to this conception the number of children one has or whether one has any at all is predestined by the clan spirit. The childless woman can go and beg from him. But this spirit is no other than a cluster of golden bamboo, and the name of the place where he resides 773 is the bamboo mountain. Thus, according to the Lolo, bamboo is the original source of mankind. In other words man is born from the bamboo, and they believe that their ancestors and they themselves have a blood relationship with the bamboo.

Secondly, if this assertion of their belief in the blood relationship with the bamboo is not far wrong, we can draw on the mythology concerning the origin of the White Lolo in the border regions of Yunnan and Kwangsi to help us understand this relationship.

> In very ancient times, along the Han river there floated a tube of fragrant bamboo. When the tube reached the river bank it exploded and a man appeared. The man, whose name was "a tsa", was able to speak as soon as he was born..... He lived in a hole underground, and subsisted on wild fruits and hunting. One day as he took a

[1] [This section has not been translated.--Analyst]

Comparing this account of bamboo worship by the White Lolo with the worship of the clan spirit by the Lolo of Hsü-chia-tu in Ch'êng-chiang, we can see that the latter's clan spirit on the bamboo mountain and the former's fragrant bamboo in the field of cultivation as well as the bamboo mountain and the field of cultivation themselves /36/ are all one and the same thing. 771 778

To summarize the foregoing observations it may be said that the Lolo regard the bamboo as having a blood relationship with them and even as their ancestor. Thus, it is clear why the Lolo in Ch'êng-chiang regard the "golden bamboo" as their progenitor, the bamboo stick as the retreat of their ancestral spirits, and the six bamboo sticks as their ancestors of three immediate generations. The essential point is that the bamboo represents their origin of birth as well as their destination after death. Where one comes from, there one goes; and this symbolic principle is identical with our belief that from earth man was moulded and to earth he must return after death. 771 769

IV. The Pine Grandfather

Having discussed the golden bamboo ancestor, let us now describe the tree ancestor. The trees here referred to are the pine and the pear. Generally speaking, they worship the tree ancestor even more intensely than the bamboo. There are numerous traces of the worship of the former, which can be analysed briefly as follows.

(1) The pine tree is regarded as their common forebear because they believe that there is a blood relationship between them and this tree. The pine that has been acknowledged as their original ancestor is called "a tsa po", which tallies with the "a tsa" in the creation

771 legend of the bamboo ancestor described previ-
769 ously.[1] It is similar to the idea of regarding an animal or plant species as the totemic being of a race or tribe and the belief in the blood relationship between these species and the constituent members of the tribe. As to the pear tree which is often connected with the pine and similarly worshipped, it is supposed that it has certain affinity with that pear tree under which the girl slept in the story of "a tsa".

778 (2) To the left of their village there is a
796 forest called min-chih, (people's area), in
769 which there are a few tall pine and pear trees. These are regarded as the spirits of "a tsa po". The third day of the third moon every year the elders of the village would lead all the males of the village over twelve years old to offer sacrifices to these gods. The participants each break a branch of pine or pear tree and plant it at the foot of the large pine tree. During the sacrificial ceremony girls over twelve years old are barred from witnessing it. The pine and the pear trees in the vicinity of the "people's area" are out of bounds, and those violating their sanctity and breaking even a small branch are subject to severe punishment. From this we may gather that they impart a spiritual meaning to the pine and pear trees in the "people's area".

771 (3) They call the pine ancestor "a tsa po";
769 they also call themselves in the Lolo language "a tsa po". From this similarity in the name of their tribe and that of their pine ancestor, it may be supposed that they use the pine tree as their tribal name.

Summarizing the above three points, it may be said that their custom of worshipping the pine tree is closely related to totemism.

824 Aside from the worship of plants which can
771 be traced to totemism handed down from ancient

[1] [see category 116, pp 13-15. -- Analyst]

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

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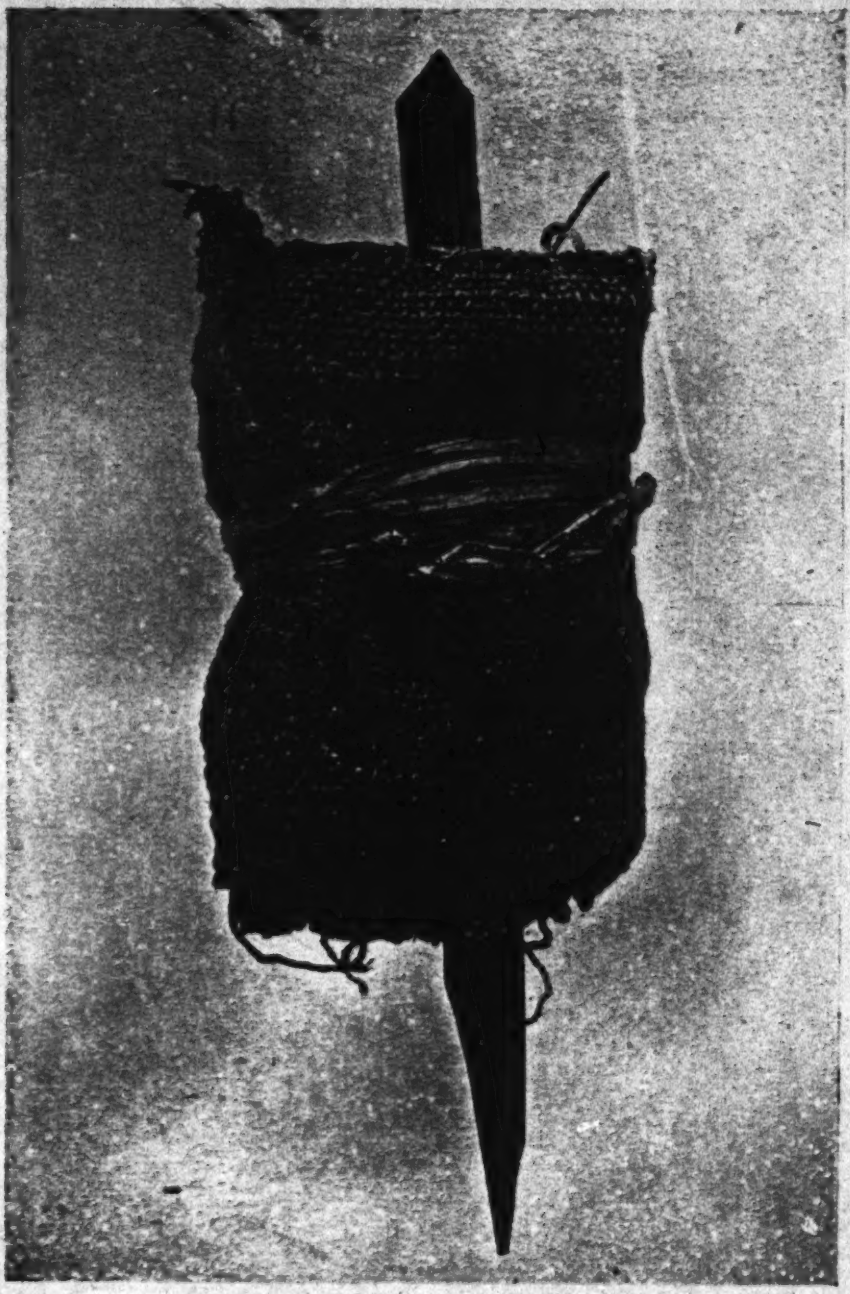

A No-su (Lo-lo) Spirit Hamper.

It is supposed to contain the spirit of a deceased person.

[FACING p. 112]

To face page 112.

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

CHAPTER VI

THE LO-LO OR NO-SU

The Lo-lo or No-su—Other names for them—Divided into Black and White—Rev. C. E. Hicks's article—Their arrival in Chaotung district—The independent Lo-lo—Mr. C. Baber's story—The Hsi-fan—The No-su of Chaotung and Weining—A decadent race—The feudal system—The Miao tenants—Religious ideas—Legends—The Flood—Marriage customs—Demonolatry—Burial customs—Slaves.

101 769 THERE can be no doubt that the Miao entered Kweichow from the east, the Chung-chia from the west, and Lo-lo from the north-west. The term Lo-lo is a name used for them by the Chinese, because they keep, or believe they keep, the souls of their parents in a miniature basket or hamper, just as the Chinese believe they have the souls of their ancestors in ancestral tablets. The Chinese word for such a basket is *lo-lo*, and hence the name by which these people are generally known to foreigners. This miniature *lo-lo* is about four inches deep and six inches in circumference, made of split bamboo, commonly

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7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

wrapped round with a piece of calico, coarse as canvas, which is often the colour of a cocoanut from smoke and age. This *lo-lo* contains one or two bamboo tubes two or three inches long, about as thick as a man's little finger, and in the tube are fastened a bit of grass and a piece of sheep's wool. There is also a piece of bamboo six or seven inches long, like a thick pointed skewer, which goes through the *lo-lo*, and is doubtless used to fix it in its place. This *lo-lo* is sometimes kept in the house, sometimes placed in a tree, and sometimes hidden in a rock.

The Chinese also call them I-chia and I-pien, and these are the names mostly used in Kwei-chow. The word *I*, among many other things, means "remote," "foreign," and has the notion of barbarian in it. The word *pien* means "side," "place," "boundary." They call themselves *No-su*, and by this name we shall hereafter mostly speak of them.[1] What the two words mean we are not able to say. They are divided into two classes, the Black and the White. The Black are the patricians or landholders; the White are the plebeians, the tenants and serfs, often the slaves, of the patricians. In Szechwan they speak of them as "Black bones"

[1] The term *Lo-lo* they themselves regard as derogatory, and it is to them offensive.

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

there are three names for God, each representing different functions, if not persons, in the Godhead. These names are *Eh-nia*, *Keh-neh*, and *Um-p'a-ma*.

The No-su practise ancestor worship. We have already mentioned the *lo-lo*, or little hampers, in which they think they have the souls of their parents, and from which the Chinese have called them Lo-lo. At the ceremony of the consecration of these *lo-lo* an exorcist attends, and a slave is set apart for the purpose of attending to all the rites connected with this worship of the deceased person. For persons who are short-lived the ancestor *lo-lo* is placed in a crevice of the wall of some forsaken and ruined building. Every three years the *lo-lo* is changed, and the old one burned.

Hill-worship is another important feature of No-su religious life. Houses are built at the foot of a hill, and sacrifices are regularly offered on the hill-side in the fourth month of each year. The exorcist determines which is the most propitious day, and the laird with his people proceed to the appointed place. A limestone rock, with an old tree trunk near, is chosen as an altar, and a sheep and pig are brought forward by the laird. The exorcist, having adjusted his clothes, sits cross-legged before the altar, and

[180 cont,]

583 off his fiancée, but he must later pay a double dowry.

595 The "Lolo" generally have only a single wife.

684 Adultery is punished by death.

764 The dead "Lolo" is dressed in his finest clothes and then immediately afterwards placed on his bier. The coffin is kept for three days in the house in which the death took place. The burial is done the fourth day. Only the relatives take part in this ceremony. A fire is lighted on the grave as soon as the trench is [181] filled in. This fire is cared for by the relatives for nine days, if the deceased is a man, eight days for a woman, six days for a child. The grave then is abandoned and no one pays any further attention to it.

184 764 Some "Lolo" tribes follow slightly different customs. Among the "K'an-t'éou-lolo" ("Lolo" head-cutters), the corpses are dug up at the end of three years. The head is removed from the body and placed in a little wooden chest, which is placed in full view on a neighboring rock. (Photo 348, Plate 44, shows rocks which the inhabitants of the region call "rocks of the tombs," on which are still found heads of "K'an-t'éou-lolo" coming from a hamlet of this tribe which moved away thirty years before.) (Southwest of Pha-Long.)

Other tribes bury their dead without coffins and place upon the corpse a long, hollow, vertical piece of bamboo which sticks out on top of the mound. The relatives from time to time verify the state of decomposition of the corpse, by coming and smelling the emanations at the upper end of the bamboo. When there is no further odor, the corpse is dug up, and the bones are placed in a small chest, which is exposed as has been described above for the "K'an-t'éou."

771 177 The "Lolo" of Tonkin, properly speaking, have neither religion nor peculiar beliefs. They have adopted those of their nearest neighbors, either "Méo," "Man," or "Thai." They believe in the evil spirits but do not fear them to the same extent as do the "Thai."

769 778 They observe ancestral worship strictly enough. On the ancestral altar the dead are represented in the following manner: branches of orchids, cut to a length of seven knots for a man and

[181 cont.]

769 778 nine knots for a woman, serve as armatures for figurines made from tufts of paper. These figurines, which are of a height of about ten centimeters, are fastened to the partition which forms the ancestral altar.

793 The "Lolo" have priests-sorcerers who pass down the traditions by word of mouth.

181 53 The "Lolo" are of a rather happy disposition, and like the "Meo" they neglect no opportunity for feasting. They perform singing dances, the boys on one side, and the girls on the other. These dances are accompanied by the musical instruments of which we have spoken above.

[182] The "F'ou-la"

101 [131] The "F'ou-la" form a tribe of the "Lolo" group which is represented in Tonkin by only a hundred people, spread in small hamlets the length of the frontier, in the regions of Hoang-Su-Phi, Muong-khuong, and Baxat.

The "Thai" call them the "P'ou-la."

In their dialect, the "F'ou-la" call themselves by the name of "Peu-pa."

101 582 [167] Like the other "Lolo," the "F'ou-la" come from the provinces of the south of China and are extremely mixed with the other tribes of the frontier zone, but they also preserve their original characters by avoiding all intermarriage with their neighbors. They maintain their special type as described above with reference to the "Lolo."

[181] They are timid and gentle, which constitutes a weakness in relation to the neighboring tribes, who are more energetic.

197 The vocabulary of the "F'ou-la" differs noticeably from that of the "Lolo," but evidently is related to the dialects of the group; the sentence structure is identical with that of the "Lolo."

212 198 They are not acquainted with any writing; they employ Chinese characters. Their language of commerce is the "kouan-hoa."

342 231 The "F'ou-la" live in cabins of two principal models:

1. Cabins on piles, of the type used among the "Thai," but consisting of a flooring raised only a very little above the ground

[185] The "Xa-pho"

101 The name of "Xa-pho" is used to designate rather important
131 "Lolo" tribes, numbering from 3,000 to 4,000 individuals, which
161 are settled on the right bank of the Red River in the regions of Bacha and of Coc-Leu, mixed with "Thai" and with "Nhang.

These tribes call themselves the "Lao-pa."

The "Xa-pho" are rather closely related to the "F'ou-la." Even more timid than the latter, they have allowed themselves to be completely dominated by the "Thai," who often treat them as veritable slaves, available to perform forced labor or to pay taxes without mercy. Moreover, the "Xa-pho" accept this inferior position, which they appear to have no desire to alter.

The costumes of the women resemble those of the "F'ou-la," but the jacket is shorter and it is edged by a wide band on which are embroidered lozenges filled with multicolored designs.

The dialect has many analogies to the "F'ou-la" dialect. The language of commerce is the "Thai" and sometimes Annamese.

The mores and customs of the "Xa-pho" come closer and closer to those of the "Thai" and of the "Nhang" among whom they live. The cabins, which are very clean, are most frequently of the type built on piles. The hamlets are not far from the rice fields, but always located on the slopes of the hillsides.

No more than the other "Lolo," the "Xa-pho" have neither a religion nor beliefs which are well defined, beyond a vague worship rendered to their ancestors. They are very little interested in matters concerning souls and spirits.

They have very few legends. They appear to be totally ignorant of that of the deluge, which, nevertheless, is known, with numerous variations, by almost all of other tribes of Upper Tonkin. They have preserved one which explains in the following manner the required style of the "Lolo" jackets: The first human couple had four sons from whom are descended the four principal races of the region:

[101] The "Xa-pho" called "Lao-pa."
The "Thai" called "Gia-lo-pa."

101 The Ho Nhi may apparently be connected with the Lolo group
197 because of their language. There are very few of them in Tonkin,
131 and they are settled at the extreme western part of the Chinese frontier.
342 Their cabins, built on the soil itself, have roofs which come down
291 very low and mud walls. The men's clothing is of the style usual among the mountaineers and very dark blue in color. The women wear a garment of the same basic color, consisting of a long tunic whose inner skirt is raised up on the right hip, and a breast-covering, wide trousers descending to the knee, and leggings which are put on like stockings and tied up with garters. Their headdress is made by placing
[302] a dark blue kerchief over their chignon whose fringes drop to each side of the face, and they put on top of this a leather crown trimmed with little silver bells.

/150/ Section 3

Customs and Religious Ideas

771 The customs of the Lolo who have immigrated to Tonkin have not been preserved in their primitive purity and frequently are full of customs of the neighboring ethnic groups. Detailed study of them, therefore, will not be interesting from an ethnographic point of view. We shall only point out those which include some trace of characteristic mores.

[581] Customs relating to marriage are very obviously the same as among the Meo. Those relating to death have certain unusual character-
764 istics. Thus, among the Kan tao Lolo or "cutters of heads," the dead are buried without any coffins and a hollowed-out bamboo extends from the head of the corpse and comes out above ground level. When the children of the deceased think that decomposition of the corpse must be completed, they make certain by placing their nose at the upper end of the bamboo. When no further odor emanates, they proceed to exhume the head of the corpse and place it in a basket which they expose to view in their cabin. The object of this rite is the revival each day of the memory of their deceased relative.

769 The ancestors' tablet among the Lolo is made up of a paper figurine which is hung up on the partition of the cabin.

When the anniversary of a deceased relative is to be celebrated, a mannequin is constructed, stood up and dressed so as to recall the one whose memory they wish to honor. Women come to sing and

Lolo AE4
Kha AM7

weep at his feet, while men execute rhythmic dances in front of the door. They arrange themselves in Indian file, in order of age, and at the sound of the tom-tom they advance, retire, or revolve together.

Religious ideas of the Lolo inhabiting the frontier zone of Tonkin resemble those of the Meo in whose midst they live.

The mission of Captain d'Olonne, which has just traveled through cut the /151/ whole country of the independent Lolo, will undoubtedly report interesting information on the true customs of the Lolo ethnic group. They have already informed us that this people is endowed with sufficient energy to free themselves completely from Chinese domination. This fact alone causes us to believe that their Tonkin kinsmen have degenerated, that their isolation in the midst of other populations has weakened them.

Section 4

The Xa or Kha Ethnic Group

The Xa, who are called Kha in Laos, are the most miserable of all the mountaineers. Their costume is made of the same cloth as that of the Yao and consists of wide trousers for the men and a short jacket. Women wear embroidery on their garments, but they always are so dirty that the colors cannot be seen. Jewelry is of copper. Men wear neither hat nor turban. The hair simply is knotted in a filthy chignon.

The Xa has neither writing, nor intellectual culture of any sort. To communicate with one another they are satisfied with scratching a very limited number of conventional signs on small pieces of wood or bamboo. Some Xa tribes still speak their primitive tongue which is very crude, and has the peculiarity that the "r" is rolled with a vigor recalling Malayan or Cambodian pronounciation. The Teng, for example, pronounce the words which mean "horse" and "chicken" as if they had two r's: mbrran and irr. But most of the poor Xa families who are scattered in the Tonkin mountains are so de-nationalized that they have forgotten their own tongue and now speak Tai or Annamese.

The Xa dwell at the same altitude as the Yao and cultivate maize like them on steep mountain slopes. Their house is raised on piles the length of the escarpments, in such a way that the interior